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THE REVIEW.

By ARTHUR P[illegible].

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NOTES AND REMARKS.

* We are in receipt of a number of communications on the subject of the Knights of Columbus. We shall notice them when we have collected sufficient material to refer to the matter again.

* We learn from one who heard Msgr. Keane's recent address at the Kenrick Seminary that the synopsis of the *Globe-Democrat*, on which we based our article "Scholastic Disputations" last week, was not entirely accurate. We wish to state this fact in justice to the Archbishop and ourselves. We should be glad to reproduce the address if we could get a correct copy. The incident moves us to suggest to the Seminary authorities to provide the secular, and especially the Catholic press with trustworty reports of such happenings within their institution.

* We have received several letters of late which we should like to answer or notice in THE REVIEW, did not the fact that the writers neglected to sign their name make it impossible. We never divulge names or confidences when secrecy is requested and fail to understand why some of our correspondents are so chary in revealing their identity to the editor.

A little boy was asked the other day what was meant by sins of omission. He astutely replied, without any hesitation: "Those we have forgotten to commit." This almost equals the little girl's definition of faith as "believing something we know isn't true."

CATHOLIC vs. GODLESS SCHOOLS.

The charge made against our public schools that they are irreligious and godless, is considered by many to be a gross calumny. Several State superintendents of education, however, have of late officially decided that any religious exercise, be it as simple as the reading of the Bible, is positively against the American school law and can not be tolerated. The public school money is not to be spent for any denominational, or, as the absurd phrase has it, "sectarian" purpose, but only for schools which are "free" from every kind of religious instruction, religious exercise, or worshipful acknowledgment of God, i. e., which are strictly irreligious and godless. This should be sufficient to open the eyes of those Catholics who are perfectly satisfied with our so-called "free" public schools and have no scruple to entrust to them their God-given offspring.

To such education, as is given in our public schools, apply the grave warnings which Leo XIII., when Archbishop of Perugia, addressed to his flock in his Lenten pastoral of 1864:—

"You must distinguish between 'education' and 'instruction,' between the moral training and moulding of the heart and the simple cultivating of the intellect. Instruction, as such, ordinarily consists in filling the minds of the young with a furniture of knowledge that can help them, according to their years, to turn to a useful account their intellectual and bodily powers.

"The moral training, on the contrary, should be a foundation for the development and the application of the great principles of morality and religion as bearing on men's conduct within the family and in the social sphere.

"Scientific instruction will give you learned and clever young men and women, religious education will give you, on the contrary, honest and virtuous citizens. Instruction, separated from education, properly so-called, serves rather to fill young hearts with vanity than to discipline them aright. It is quite otherwise with a right education; such a training, under the guidance of religion, which is the regulator of the heart of man and the inspirer of pure and generous affections, implants and cultivates virtue in the most illiterate souls without the aid of much scientific polishing or instruction.

"....Then, again, do parents pay attention to the nature, the solidity of the instruction given to their children? Do they see to it that it is sound, useful, well ordered, and fit to prepare and help an education such as is fit for Christian children and members of a Catholic community? that those who give such instruction have the necessary gifts of religious conviction, of virtue, of learning, such as may win them the respect and obedience of their pupils? that, above all, the study of religion, so essential to the education and the virtuous life of young people, holds the foremost place among all other studies, that it has a proper and adequate development, and is carried on under the direction of the Church, the depositary and teacher of religious doctrines?

"You see, therefore, that in this respect alone there can not be (in a neutral school) a sufficient guarantee for a right and complete education, nor any relief for parents of the great burden on their conscience."

Coming to the view current in our day, that "both instruction and education should be in harmony with the age and free from prejudices," the then Cardinal increases in vigorous remonstrance:

"Have you ever understood the real significance of these words, which are too often heard from the lips of some unwary parent, as well as from those of selfesteemed educators? No one denies that all the arts advance with time, and on all methods of human education a new light is cast by experience and a new increase obtained. Nor would the modernizing processes we hear people talk of meet with any opposition if they only affected the form, if they were really beneficial, and did not affect injuriously either Christian principles or Christian duties.

"These men, however, have in view a far different conception and purpose. Instruction and education void of prejudices, in the language of the day, mean simply that they should be such as to befit promiscuously families of all shades of religious faith, worshipping at the altars of every creed, whether the creeds be those of Protestantism or that of the Hebrew. It is an education devoid of all the external practices and duties of the Christian faith, and calculated to familiarize young people with 'freedom of conscience' and indifferentism. It is such as to accustom them to make such compromises as are incompatible with the immutability of Catholic dogma and Gospel morality each time such compromises seem demanded by what people call 'social exigencies' and civilisation and the superiority of the age, and such worldly considerations. It is, in fine, such as to make a man live a gay life in this world, as if here were for him the end of all and his own supreme destiny." (Life of Leo XIII. by Dr. Bernard O'Reilly, pp. 236-238).

Twenty year later the former Archbishop of Perugia, as Pope Leo XIII., wrote in an encyclical letter, addressed to the bishops of France, the following words: "The Church, the guardian and defender of the purity of faith, has at all times openly condemned the so-called mixed or neutral schools, warning fathers of families again and again to be on their guard in a matter of so great importance."

When will Catholics throughout the land realize the necessity of thoroughly Catholic schools as a safeguard of the Catholic faith for their children? C.

* A correspondent of the Cologne *Volkszeitung* (No. 258) gives an interesting description of a passion play, similar to the one at Oberammergau, which he witnessed at Madras in India. It is produced every year on Good Friday by the natives in a very edifying manner and, according to a local tradition, was introduced centuries ago by a Capuchin missionary for the purpose of better acquainting the masses with the passion and death of Christ.

LOVE AND DEATH.

[The subjoined poem was sent to me by Dr. Pallen in my late bereavement and I print it here with his permission. I may add that it will be published, with others, in a volume of verse to appear in the near future.
ARTHUR PREUSS.]

Watcher, whose eys are fever bright
With peering through the dragging night,
See you the coming of the light?

Long have we waited for your word,
The revelation you have heard
From Nature's lips, like voices stirred

In Memnon's image, when the ray
Of morning smites his wakening clay
To music with the coming day;

The message that we hope from thee,
A new evangel that will be
The death of foolish mystery.

Have you not plumbed the central deep
Of life, and sifted all the heap
In jealous Nature's guarded keep;

And all her labyrinth of dread
Traversed with Ariadne's thread,
Unmindful of the quick or dead?

We wait to hear the secret thing
You've plucked from Saturn's ruby ring;
The stellar message that you bring,

From other world's communicate
Of freedom from this lower state
Heavy with death and black with fate.

Beneath Time's leaden mantle bowed
With slow step creeps the anguished crowd
Under a heaven dark with cloud.

A way of toil, a path of fears,
Barren with thorns and salt with tears,
How filmy our short span of years,

A gossamer athwart the face
Of upper and of nether space
Like smoke to vanish from its place.

Grief in life's cup distills its gall;
The very sweets begin to pall,
And Death awaits to drain it all.

What joyous message yours to tell,
Who stands upon the pinnacle
Of knowledge like a sentinel

Upon a leaguered city's tower,
Awaiting rescue's golden hour
Against the foe's encircling power.

See you, through shadows of the night,
The first faint flush of dawning light
Gleaming on armor burnished bright,

The van of armies marching down
To rescue of the fainting town,
And victory's long awaited crown?

We weep, we suffer, and we die;
Dumb is the earth and dumb the sky—
Feed not our hopes upon a lie!

The race you tell us is the flower
Of aeons building with blind power
Up to the distant crowning hour.

I look upon the face of death,
And Sorrow asks with sobbing breath:
What is the foolish thing he saith?

And stricken Love with lowly head
Stands dumb beside the silent dead;
She heedeth not what he hath said.

What cares my Love for prophecy
Of unborn races, what to me
The ghostly dream of time to-be?

My Love but yesterday was born,
Blossomed a rose upon life's thorn,
And withered now, lies plucked and torn.

Why prate about millenial hours,
The far result of unknown powers,
When Death is scything midst the flowers?

Can you restore a single leaf
Once gathered in his crowded sheaf,
Or pluck the poisoned thorn of grief?

My Love is more than love of race,
A single love for one dear face,
Now locked in Death's unloved embrace.

Upon the bier in Love's purview
Lies all the race Love ever knew;
There all the sweet in all the rue.

Love ever grows from one sole root,
And blossoms on a single shoot,
Upburgeoning to perfect fruit.

Within the heart's red garden blows
The splendor of its queenly rose,
The single blossom that it knows.

Now lies my flower in Death's cold hand,
Its petals scattered on the strand,
And all the garden choked with sand.

I stand before time's ribbed gate,
And wondering ask, Can Love abate,
Is death the final seal of Fate?

Is Love but one sweet moment's bloom,
An instant's flash upon the gloom,
Then sudden ashes of the tomb?

Can you, who scan the secret ways
Of hidden systems through the maze
Of heavenly hieroglyphs ablaze

With myriad suns,—can you not read
Some answer in that luminous screed,
How Love from Death's iron bond is freed?

Or you, who search the rocky girth,
That ribs our ancient mother Earth,
For traces of the primal birth,

What answer to Love's questioning
From her dread wisdom can you wring,
What word to stir hope's fluttering?

What gain to Love the garnered store
Of all your microscopic lore,
The little less or little more

Of knowledge, if it hold no key
To that abysmal mystery,
Which parteth now my Love from me?

Nature you say is wheeling fast
Downward to that chaotic last,
When all the hours shall be but past,

And all time bound within its zone
Ashes upon the void blown,
With Death sole victor on his throne.

Love turns with blinded eye away,
And gazing on the trestled clay,
Scarce knoweth now what she may say;

Her heart benumbed with some strange fear,
The word's hard meaning dimnly clear
Sound strangely on her anguished ear.

I take my love's cold hand and feel
Its icy numbness upward steal
Around my heart and there congeal

In grief's deep frost, like winter's breath
On some lone pool upon the heath,
When all the ground lies white with death.

The lips are silent, whence once came
The softened accents of my name
In discreet praise or loving blame;

There where I plucked the flower of speech,
The faded petals crumbled bleach,
Though Love in anguish now beseech

One little word, one faintest stir,
Like breath upon a gossamer,
An echoed whisper to aver

That out beyond this darkened year
Love lives and rules a nobler sphere,
Though Death stand sceptered tyrant here.

Alas! no hint, no murmured sigh
From those pale lips to make reply,
That Love herself is not to die.

Death knoweth but the dead are dead,
The body sinks, the life has sped,
And all we knew evanished.

O hollow creed and empty boast,
Which failest when Love needs thee most,
A shattered wreck on death's iron coast.

Love craves and seeks a fuller life;
Though all of nature seem at strife
With her, and all the ways are rife

With signs of death, as strewn leaves
On barren earth when autumn grieves,
Love heedeth not, but still believes

Beyond the grosser evidence,
Of the time-stuffed and halting sense,
She yet shall find her recompense.

And from the ashes of her grief
A hidden hope puts forth a leaf,
That yet may burgeon for the sheaf

Which Faith shall gather with the grain,
Sewn in the furrows of her pain
To ripen for the harvest's gain.

And in that hope death's stony face
Takes something of a softening grace,
Like light upon a barren place.

And stirring in her frosted heart
Love feels the sudden pulses start,
New life in quickening throbbings dart

Its joyous anguish through each vein,
And all the winter of her pain
Weeps from her eyes like April rain.

A hope in death! O wondrous thing
The desert's waste agreen with spring,
Death's very rood ablossoming!

Look up, O trembling Love, and see
The outstretched arms of that great tree
Which crowns the brow of Calvary.

Here planted in death's bitter root
Upspringeth the immortal shoot
To bear the glorious after-fruit.

Around the anguished Brow entwines
Death's barren coronal of spines,
Plucked from a waste of withered vines.

And lo! bathed in the quickening blood
Each sterile spike bursts into bud
And reddens into lustihood.

And looking now upon the bier,
My love no longer drops a tear:
For death's sweet mystery is clear.

CONDE B. PALLEN.

---

* The City of Odessa, according to *El Tiempo* (March 15th), has donated the grounds, and the editor and proprietor of the *Odesski Listok* has furnished the means, to erect there an asylum for old and invalid men who were in any way connected with the press. Who should believe it possible that in knouted Russia such an asylum should be offered to worn-out pressmen? J. F. M.

THE END OF "AMERICANISM" IN FRANCE.

By Msgr. P. L. Pechenard, Rector of the Catholic University of Paris.

(From the *North American Review*, March, 1900.)

II.

If we take for our point of view that of obedience to ecclesiastical authority, chiefly the authority of the Holy See, Americanism had still less chance of success among us.

Whence, in fact, could this loosening of the bonds of subordination proceed? From a need of individual independence and a separatist tendency? But every one knows that it is precisely the contrary tendency, which for more than half a century has been the characteristic attitude of the Church of France with respect to the Holy See.

In the last century, Gallicanism had lessened the authority of the Pope in favor of the authority of the King; parliamentary Jansenism arrayed itself against the teachings and directions emanating from Rome. The Church of France in consequence sank beneath the sway of these fatal influences into a particularism that separated her little by little from the centre of unity and led her on to her ruin.

But in our age she opened her eyes, recognized her danger, and faced about completely. After casting forth the poison of Jansenism and Gallicanism, she turned resolutely toward Rome, and by a liturgical and disciplinary revolution without precedent she re-established herself in the closest communion with the centre of Catholicity, welcomed with affection the definition of the Vatican Council on the subject of papal infallibility, and has ever since gone to seek through her bishops, her priests, and her faithful, counsel and guidance from the Roman Church and from her august head.

How can we suppose that a clergy with such dispositions of close union and filial obedience toward the authority of the Roman Church, the mother and mistress of all the other churches, could have seriously welcomed new tendencies whose spirit was altogether opposed to their own? Could they, without open contradiction, have stretched forth their hand to those who claimed a less degree of dependence with respect to the teaching authority of the Church, and a wider liberty of ideas and of individual action?

As regards the rules of Christian life and the forms of religious life, particularly the vows of religion, the French clergy felt the need of innovation quite as little, and were not consequently disposed to favor the new ideas. If, in fact, they proclaim, with all the great mystics, that the Holy Ghost exercises a direct action upon souls, and that He "breatheth where He listeth," they recognize no less the need of guarding against the illusions of illuminism, and of submitting one's individual inspirations to the control of lawful authority. They are thoroughly convinced that "Christ does not change," that there has been no discovery of new and easier means of sanctification, and that we must always come back to the narrow way preached by the Gospel, to detachment from riches, renunciation of self, the mortification of the flesh and the spirit, the practice of humility and obedience, and the daily carrying of one's cross.

Apart from these excellent dispositions, which the French clergy inherit from their education and which might have enabled them to cope successfully with the new danger, they had moreover the good fortune of being wisely warned.

Upon the appearance of the French translation of the "Life of Father Hecker," it was speedily denounced to the public as the embodiment of the new ideas. Ardent polemical writers unmasked its errors one by one, and then combining them into a whole presented them in a series of striking pictures. With much learning they reduced to a system the numerous errors of detail, sown here and there by the partisans of Americanism, in their writings or their discourses, and of which the public was scarcely in a position to detect the common bond. It may be that they also introduced certain opinions or practices more or less foreign to the matter in dispute, and thus prepared a subterfuge for those who later refused to be responsible for all the doctrines imputed to them, and which it was attempted to comprise in their system.

There are only two aspects under which the system of Americanism might more easily have insinuated itself, and which rendered it more attractive and more dangerous for the young French clergy. The first aspect is that of its democratic and social ideas, which are every day gaining ground, and which produce a great effect on the minds of certain young priests, because they seem to them likely to give more ready satisfaction to their ardent love for the lowly and the little ones. The second is the glitter of that natural activity and that personal initiative which French writers have chosen to applaud in the Anglo-Saxon races, and which it is now the fashion among us to wish to copy, as though the French had hitherto been deficient in these qualities.

If this twofold point of view has nothing in common with religious theories, it was calculated, nevertheless, to serve them as a vehicle and passport, thanks especially to the obscurity which at the outset and for most people, hovered over the system as a whole. But these same motives, which served as a recommendation in the eyes of some, helped to discredit it and to render it still more suspicious in the eyes of others; animated as they were by opposite sentiments on political and social questions, they only conceived a lively aversion for it.

Once the disputes began, they soon became embittered. The agitation was all the more lively that it was felt that grave interests were involved in a question the full bearing of which was not yet well understood. Some writers, who had been able to grasp beforehand the import of the movement of ideas originating in America, pointed out to the public little by little the bold and dangerous propositions which they extracted from the "Life of Father Hecker," from the Introduction and Preface accompanying the French translation, and from the writings or discourses of the advocates of Americanism. But it was some time before the general public was alive to the situation in which it found itself amid this chaos, where political and social matters were mixed up with questions of religion.

The French clergy therefore followed with lively attention the controversy waged beneath their eyes by a small number of writers. But it must be remarked that no important personage from among their ranks advocated the novelties, and that none espoused the cause of their upholders; so much so that undoubtedly within a few years not a name will survive of those who were involved in them.

The French episcopacy uniformly maintained the greatest reserve, listening, observing, but without committing themselves.

While noting the various errors comprised under the name of Americanism, according as they were pointed out to them, and while at the same time rejecting them, the French clergy appear to have seen in them only the expression of the views of a small group of Americans, bishops, priests, and simple faithful, not of the American Church in its entirety; and they refused to admit the hypothesis, put forward by several, of a separatist plot or of a plan of campaign knowingly inaugurated and conducted against the Catholic Church. They awaited with respect and confidence the decision of the supreme head of the Church.

That decision came, even more promptly than was expected. On the 23d of January, 1899, His Holiness Leo XIII. wrote to His Eminence Cardinal Gibbons the letter beginning "Testem benevolentiae," in which he exposed with great precision the different elements that might be included under the term Americanism. As far as by the word Americanism were understood the peculiar characteristics of the American people, their political constitution, laws and customs, the Pope declared that he had no reason for rejecting it. As far as by the word was to be understood a series of doctrines prejudicial to the integrity and maintenance of dogma, to the obedience due to the authority of the Church, to the sacredness of its discipline, and to the rules of Christian and religious life, he reprobated and condemned it with firmness, a firmness, however, tempered with sweetness and benevolence toward the people and Church of America, and he confirmed all the ancient rules of Christian piety.

As soon as the echo of this word of deliverance was heard, the French clergy uttered a cry of relief and of joy. Disturbed for a moment by those conflicts of contradictory opinions which are the consequence of a liberty to think and to write as one pleases, they welcomed with transports of joy the papal decision which had just dispelled all uncertainties and pointed out to each one the traditional path. It was marvellous how speedily calm was restored and silence ensued.

We could rejoice all the more securely, because with us the condemnation struck at no great reputation. The handful of priests who had been the agents and supporters of the condemned system were most eager to submit with absolute docility of mind and heart. The one who had most deeply compromised himself by the publication of the French translation of the "Life of Father Hecker," and by the Introduction which preceded it, the Abbe Klein, had allowed himself to be drawn into this course by an exaggerated admiration for the qualities of the Anglo-Saxon races. But once the Pope had spoken, he, as became a priest of sincere piety, made in the presence of His Eminence Cardinal Richard, Archbishop of Paris, an act of such filial and complete submission as to deserve the congratulations of Cardinal Rampolla.

After the pontifical utterance, the French episcopacy continued to maintain the same prudent reserve which they had previously observed. A few bishops only wrote brief letters to their clergy in order the communicate the document to them. Let us mention only Cardinal Richard, Archbishop of Paris, who expressed himself with as much moderation as propriety; 1) Msgr. Fuzet, Bishop of Beauvais, who, in a few pages, succeeded in showing clearly the poison that lay hid in the new doctrines, and the greatness of the service that the Pope had just rendered to the world by condemning them, and by pointing out to the faithful the safe path; 2) Msgr. Isoard, Bishop of Annecy, who, from Rome itself, where he happened to be, was the first of all to write to His Holiness to thank him for his letter to Cardinal Gibbons.

(*To be concluded.*)

CATHOLIC SCIENTIFIC ORGANISATION.

The *Rivista Internazionale* of Rome, hitherto the organ of the Catholic Union of Social Studies of Italy, now emanates from the Italian Catholic Society for Scientific Studies, to which the Union for Social Studies has been aggregated as one of its sections.

The plan of uniting all the Catholic savants of the Italian peninsula in one great national organisation has long been cherished, but it is only within the past few months that this dream has been realized. Such societies have long existed in several European countries: such as the *Goerresgesellschaft* in Germany, the *Leogesellschaft* in Austria, and the National Academy of Science in Belgium.

The first bulletin of the *Società Cattolica Italiana per gli Studi Scientifici* appears as an appendix to the January number of the *Rivista Internazionale*. The objects of the society, as announced in this bulletin, are: 1. To promote in every way science in harmony with faith, and the diffusion of culture among Italian Catholics. 2. To create and maintain a profitable correspondence among the followers of the various special sciences, and between the various scientific societies, Italian and foreign.

For the furtherance of these ends, the society proposes to provide: *a.* for the publication of its own proceedings, of special monographs, and of scientific periodicals; *b.* for the subsidizing of special studies of a high degree of perfection; *c.* for the awarding of prizes for valuable scientific labors; and *d.* for the establishment of local libraries and lectureships.

The association is divided into five autonomous sections, as follows:

1. Section of religious, philosophical, and apologetic studies;

2. Section of social, economic, legal, and political studies;

3. Section of physical, natural, and mathematical studies;

4. Section of historical and affiliated studies;

5. Section of philological, literary, and esthetic studies.

The membership is divided into honorary and active. The honorary members are persons who, on account of the dignity of their office or of their universally recognized eminence in science, have been invested with this dignity either by the President-General or by the body of ordinary members of any section. All foreign members are to be enrolled in this category.

The active members are divided into three classes: ordinary, corresponding, and sustaining (*aderenti*). The ordinary members constitute the nucleus of the association, and their number is limited to thirty. When vacancies occur, by death, resignation or otherwise, the remaining members of this class are to fill the vacancy by election from the ranks of the corresponding members. The corresponding members must be persons who, by their teaching office or by the publication of scientific works, have attested their capacity as well as intention of collaborating in the scientific work of the association. Other persons who wish to give the society the support of their names, their advice, and their material aid, may be enrolled in the third class, as adherents or sustaining members.

The plan is for each section of the Society to have a periodical organ of its own; and the Section of Physical, Natural and Mathematical Studies has already inaugurated a *Rivista di fisica, matematica e scienze naturali*, the first number of which appeared at Pavia in the month of January under the editorship of Prof. Pietro Maffi.

* * *

There is no country that has greater need of such an association as this than our own United States. Our Catholic population remains apathetic in the face of the greatest injustices and dangers, submitting tamely to an oppression that elsewhere would have long ago united them in defence of their rights as Christians and as freemen. They behold with equanimity the laying of corner-stones of public buildings by their worst enemies, the Freemasonic sectaries; they tolerate the imposition of taxes upon them for the support of infidel public schools, in which in many places heretical worship takes place and anti-Catholic text-books are used, and which are too often a hot-bed of vice; they allow the Catholic wards of the nation to be systematically robbed of their faith in various Indian schools and eleemosynary and reformatory institutions, supported by the government but openly conducted, in direct defiance of the Constitution, in the interest of sects representing but a small minority of the people; they are content to have the destinies of their fellow-Catholics in our new possessions decided by commissions composed exclusively of Protestants and infidels; they see no impropriety in the committing of Catholic soldiers and sailors to the care of Protestant chaplains; they are contented with newspapers representing the Freemasonic type of religion and filled with heresy, infidelity, and immorality. The most far-sighted among us realize the necessity of united action; but their appeals hardly arouse a feeble echo.

We have yet to learn the lesson that our brethren of continental Europe have learned long ago. The strength of the great Catholic Renaissance—now in full tide in Italy, France, Switzerland, Belgium, Germany, and Austria-Hungary, but only just beginning to ripple on our shores—lies in its full and practical recognition of the great principle that action, to be effective, must be guided by science, and science, to be genuine, must be illuminated by faith. The organisation of science is a prerequisite to the efficient organisation of action.

When the Catholic savants of the United States, priests, laymen, and lay women—if such there be,—shall have been united in a great National Association of Catholic Scientists, or, together with the artists and literati, in a National Academy of Arts, Letters, and Sciences, which would be still better, the day of glory and of power will have dawned at last for the American Church.

MERWIN-MARIE SNELL.

THE MICHIGAN CHURCH PROPERTY DECISION.

The case of Foley v. Kleibusch et al., which has been before the Supreme Court of Michigan for over six months, was decided on March 27th. According to incorrect newspaper reports, the title of the Bishop to the Church property in question was made absolute before the civil law.

Synoptically, the case is this: For years a Catholic church existed at North Dorr, Allegan Co. Michigan. The land was bought and paid for, as was the church, by contributions of the Catholic people. The title was placed in the name of Peter Paul Lefevre, then coadjutor and administrator of Detroit. He left the property by will to Archbishops Purcell and Kenrick and their heirs and assigns. It was a peculiar will, but was never questioned. The property was assigned to Bishop Borgess and by him to Bishop Foley. No consideration was shown to have passed. Bishop Foley, on the witness stand, swore that the absolute legal title is in him, without any legal trust whatever. A trust of conscience, admitted by him, was claimed to have no legal standing.

This testimony he gave before the circuit court when asking an injunction to restrain some Catholics of North Dorr from rebuilding their church on the site of the one burned, the Bishop wishing a change.

The circuit court refused the permanent injunction, holding that the title of the Bishop to the property was not absolute and that the people might rebuild. On appeal to the State Supreme Court the question of title was pleaded explicitly.

The record shows that Canon Law, if we may judge from published works, was not quoted exactly by either side. However, Canon Law would have more to do with the trust feature, which the Court said was unnecessary to decide, than with the title before the civil law, which the Court, according to false press reports, decided to be in John S. Foley absolutely.

If such had been the Court's decision, the civil title to church property in Michigan would be no longer indefinite, in the air so to speak, as formerly; nor would it be left with an indefinite number of people to the exclusion of the bishop, as a contrary decision would have effected.

On the other hand, serious consequences would follow. All Church property, held in fee simple, if left by will from one bishop to another, would necessarily be taxed by both the United States and the State of Michigan. Whether annual taxes would be collected, would depend on the wording of the Michigan tax laws; but it is likely that assessments would be levied somewhere in the State and a test made. The will of a bishop might then be attached, and under this decision the Michigan churches could not plead the trust which the Ohio churches did; and if a bishop's will were broken or his property at-

1) Letter to the parish priests of the diocese of Paris, March 17th, 1899.

2) Letter to the clergy of the Diocese of Beauvais, February 28th, 1899.

tached for debt, the various churches could be sold.

But the decision of the Supreme Court in the case of Foley vs. Kleibusch does not vest the civil title in the Church property in John S. Foley absolutely, as the papers reported. We have the text and find that there is really no decision regarding the Bishop's title to Church property. While the question of title was explicitly pleaded, the court avoided a decision on the nature of the Bishop's tenure. It did not decide whether it is in trust or otherwise, whether in fee simple or otherwise.

The decision in substance is:—"If, as the defendants, Kleibusch et. al., claim, the tenure is in trust, then the Bishop still has the sole control, possession, and management of the property in question under the ecclesiastical law; and if there be a trust, it is under such ecclesiastical law, and the Bishop therefore in any event has such control, possession, and management, and is entitled to be protected therein. In any event the defendants have not justified their acts under the alleged trust and are therefore wrongdoers. Hence, the decree of injunction against them was ordered."

The decision is simply one *ad hominem*, and while it decides the case at bar, it goes no further. The question of the tenure of Catholic Church property in Michigan is further from a decision than it was before this case was started. Nothing whatever is determined. Catholic Church property is in the same position as before,—a position which we have time and again shown to be extremely dangerous.

The only safe method is for the bishops of Michigan, in fact for those of every State in the Union, to incorporate, as did the bishops of Wisconsin a short while ago to their everlasting credit. ARTHUR PREUSS.

NOTICE TO TERTIARIES OF THE SECULAR THIRD ORDER OF ST. FRANCIS.

We are requested to give space to the following:

In a letter of His Eminence Cardinal Rampolla, to the superiors general of the Franciscan Order, dated Rome, January 18th, 1900, our Holy Father, Leo XIII., expressed his wish to have the members of the Third Order of St. Francis assemble in the International Congress in the city of Rome during the Holy Year. At this new proof of benevolence from the Vicar of Christ towards the children of St. Francis, the superiors of the Order hastened to execute the wishes of His Holiness, and in a joint letter, dated February 11th, 1900, called upon all the provincials of the Franciscan Order to assist in convening the said congress and making it a success before God and man. Unhappily, however, that official notice reached these shores so late that it is impossible for the tertiaries of the United States to execute all that their devotion to the Father of the Faithful and the love for the institution of St. Francis would suggest. Whilst, however, the provincials have little difficulty in reaching those members of the Third Order who, united in distinct congregations, are under the direction of the Fathers of the Seraphic Order and in proposing to them what should be done towards the accomplishment of the great project, it is very difficult to meet such members as are under the direction of the reverend secular clergy or other religious and such isolated tertiaries as live in places where a congregation of the Third Order is not established. To reach these latter classes and to gather them as children of the same family for united action with the other tertiaries is the object of this public notice. We, therefore, call upon all the reverend secular clergy, who have the direction of congregations of the Third Order of St. Francis, as also upon all isolated tertiaries to apply as soon as possible to the undersigned for circular setting forth the action to be taken by them with reference to the coming important event and to the share which will be allotted to them in the common work.

Very respectfully,

Yours in Christ and St. Francis,

THE COMMITTEE.

Address: Central Committee,
Franciscan Monastery, Washington, D. C.

PERE DIDON.

It is characteristic of a certain class of organs that, if one of their heroes dies, they pervert the ancient and sound maxim "*De mortuis nil nisi* BENE," into "*De mortuis nil nisi* BONUM," at the expense of truth and honesty.

We have an example of this in the case of the late P. Didon. Pere Didon was indisputably a genius, an eloquent orator, and a clever writer. But in view of his vagaries, especially in politico-religious and educational matters, he ought not to be proclaimed a saint, lest an advocatus diaboli bring out some of his unaccountable *voltes-faces* and remind the public of the fact, forgotten by most people, that he was practically banished at one time to Corsica by his superiors for preaching temerarious doctrines on marriage and divorce. (Cfr. *La Voce della Verità*, No. 60).

The justest characterisation we have seen of the much talked-of and brilliant Dominican is by our highly esteemed confrere M. Auguste Roussel in *La Vérité Française* of March 15th.

"Considering his incontestable gifts," says M. Roussel, "it seems to us that P. Didon did not hold in contemporary history the place he could have held to the advantage of all, if he had been more effectively curbed. He succeeded in making much noise. Did he do as much good?" ARTHUR PREUSS.

SHELDON'S CHRISTIAN DAILY.

The reason we have not sooner given our opinion of this famous experiment is that we wanted to examine the six issues of the Sheldon edition of the Topeka *Capital* leisurely and to wait till "the returns were all in," that is to say, till the daily and weekly press of the land, secular and religious, had had its say.

First as to the man:—Mr. Sheldon is, beyond the shadow of a doubt, honest, zealous, and charitable, and was animated in his experiment by the highest and purest purpose.

As to the experiment:—While the *Capital* under Mr. Sheldon's direction was not even an approach to our own ideal of a Christian daily newspaper,—due chiefly to lack of time, lack of journalistic experience and adequate equipment—we should not call it unqualifiedly a failure, as most of our contemporaries have done. No effort made in such a spirit can ever be a failure. Besides, it has accomplished much of what Mr. Sheldon aimed at. "It has challenged the world's interest in religion, and brought an astonishing response that must impress all classes of people. Nothing in many years has done so much to awaken religious interest and to demonstrate the profound religious conviction latent in the world."

With all its faults and shortcomings and idiosyncrasies, the "Sheldon edition" was in every way superior to the great majority of American daily newspapers, especially those in the larger cities. It was honest, clean, and instructive, and by modelling upon it in a number of important features and particulars, most of our newspapers could improve vastly.

Withal, Mr. Sheldon scarcely had an opportunity to do more than suggest his idea, and it is to be hoped he will soon be put in a position which will enable him to realize it fully. A successful Christian newspaper of the Sheldon type would prepare the way for the sorely needed and ardently desired Catholic daily. ARTHUR PREUSS.

Msgr. Pechenard's Article on "Americanism."

Our liberalistic organs, as a rule, have thought it the part of wisdom to take no notice of Msgr. Pechenard's *North American Review* article on the end of "Americanism" in France. Only two, so far as we are aware, have not been able to withstand the temptation of taking issues with the learned Rector of the Catholic University (Institut catholique) of Paris;—in their usual way of course, by criticizing without quoting their opponent. The expectorations of the *Northwestern Chronicle* on the subject are beneath notice. The Hartford *Catholic Transcript* had the following editorial paragraph in its edition of March 9:

" 'The End of Americanism in France' is the title of an article contributed to the current issue of the *North American Review* by M. (sic!) P. L. Pechenard, Rector of the Catholic University of Paris. The author of this paper can not be said to have contributed much to the cause of religion by the publication of his paper. With the promulgation of the pontifical letter the few Americans who seemed to know what the dispute was all about considered the incident closed, at least, as far as this country was concerned. We are unrivaled in our allegiance to the successor of St. Peter and when he speaks the cause is finished. We do not want to be reminded by any foreign writer of the amount of culpability which attaches to us after we have purged ourselves of the errors of which we are taxed with being tainted. This gratuitous onslaught is all the more inexcusable inasmuch as it is done in cold blood and with the full and determinate knowledge of the pernicious effects which were bound to follow (??). The writer says: 'But if we take counsel chiefly of our love of peace and of our desire to advance the cause of religion, nothing appears to us preferable to silence, and nothing answers better to the actual condition of minds in France.' The writer might have surmised that the same conditions obtain here and that silence is best calculated to conserve the cause of religion, or if the editor's offer tempted him to speak, why did he not confine himself to the topic called for in the title, and not go aside from his subject proper to make out a case against the Catholics of America and republish their shortcomings, real and imaginary, to the world. Before the appearance of M. Pechenard's article not one in ten of the readers of the *North American Review* knew

aught of the struggle of 'Americanism.' Now, they are asked to believe that the Catholic Church in this country has escaped a pernicious heresy, *quasi per ignem*."

We think we can spare ourselves the trouble of commenting on this outburst of wrath in view of the fact that, by a literal reproduction, we are enabling our readers to form their own judgment of Msgr. Pechenard's scrupulously truthful and dispassionate *exposé*.

An American correspondent of the Paris *Vérité* (March 17th) intimates that the editor of the *North American Review* did not relish the article very much when it reached him; but if he had paid a good round sum of money for it, as the *Transcript* insinuates, it explainss why he printed it in spite of his aversion.

"Thanks to Msgr. Pechenard's paper," says the writer in the *Vérité*, "the enlightened American public finally possesses a doctrinally exact and moderate *exposé* of a question which interested parties have done so much to obscure in their eyes."

Msgr. Pechenard's article must indeed have proved an eye-opener to the nine of out ten readers of the widely circulated and influential *North American Review*, and precisely for this reason we think it is not only "excusable," but very opportune and beneficial. We are in favor of "the whole truth all of the time." The *Transcript* and the *Northwestern Chronicle* and the other organs *ejusdem farinæ* are angry only because they from the first belonged to "the interested parties" who have "done so much to obscure" the question of "Americanism" in the eyes of the great American public, Protestant as well as Catholic.

ARTHUR PREUSS.

SCIENCE AND INDUSTRY.

SPARKS FROM A GEOLOGIST'S HAMMER.

We are often astounded by the strange *salto mortale* that "scientists" make to prove their favorite theory, the fad of the age, Darwinism. Only the other day we came across an exquisite sample of Darwinian logic. It is to be found in Winchell's "Sparks from a Geologist's Hammer." We can not refrain from quoting it verbatim:

"Resemblances of the same nature as those called family resemblances, exist between groups of animals and plants quite widely differentiated from each other. We do not say the mouse and the rhinoceros possess a family resemblance, but it is demonstrable that they do possess profound (?!) resemblances aggregating vastly more than all their differences. Their differences relate to size, covering, habits, and other trivial (sic!!!) circumstances; while their resemblances include skeletal frame-work, circulatory, digestive, respiratory, and reproductive organisation, as well as the general plan, arrangement, juxtaposition, connection, and coactions of these systems and all the minuter plan, substance, structure, development, and action of bone, nerves, skin, fibres, membranes, etc. Finally, both have warm blood, respire air, and nourish their young with milk. How can we escape the conviction that these animals also owe their amazing similarity of constitution to their common descent from some remote ancestor?" (We wonder who that was. Is the mouse a degenerate rhinoceros? Or is the rhinoceros a strongly developed mouse?)

"But if we compare the ox and the alligator, and free our minds from the customary impression made by their external contrasts, we shall find that almost the same identical (sic!) catalog of resemblances must be made out. The alligator is coldblooded (comparatively) and does not nourish its young with milk. Its circulation is not completely double, though the rudiments of the same circulatory structures exist. If we extend the comparison to the fish, we have only to drop, in addition, the structure and function of ærial respiration, and all the rest presents a complete correspondence between the fish, the alligator, and ox. Thus, in short, the entire world of backboned animals is shown to be united by profound (???) structural and functional relations." (Of course, when the alligator turned into an ox, his blood became naturally warm, on account of having left the refrigerating element! Everything explains itself quite easily by the "exact method of modern scientific research.")

"If we stray from our starting-point so far as to bring an insect or a worm into the comparison, we find still an immense (sic!!!) preponderance of resemblances. All the invertebrates, like the vertebrates, possess the faculty of voluntary motion; they hunger and feed; they perceive; they have relations to each other and to the inanimate world; they breathe; they digest; they reproduce; they provide for, protect, and defend their young; their whole system is the same; they have mouth, oesophagus, stomach, intestine, liver; they digest by secretion of gastric juice and imbibe the nutritive products of digestion; they appropriate the oxygen of the air and earate a fluid answering to blood; they have nerves which ramify to the various organs; they move by means of contractile muscular fibres; they rest from their labors at certain times and sleep. Certainly, if (yes if!) a genetic relationship unites the different classes of vertebrates, it must embrace the other animals, which possess such a preponderance of resemblances with the vertebrates.

"All classification is based on these resemblances. Classification, if true and correct, is therefore nothing more than the building up of a genealogical tree."

But what about the adage of the great Linnaeus: "Classis et ordo est sapientiae, species naturae?" And has the Aristotelian distinction between "analogy" and "identity" been entirely eliminated from modern philosophy? Nobody certainly will deny that all animals which feed, must have organs adapted to this purpose, i. e., analogous ones, but who would be the scientist who would claim an identity of digestive organs between ruminants and non-ruminants? and the more so between mammals and birds, or birds and worms?

If such similarities, as adduced, justify the assumption of a genetic connection, then we need not stop here. We may carry them much farther. There is still greater resemblance between animals and plants; we need only eliminate the five senses; for also plants feed, breathe, digest, circulate a fluid answering to blood, inhale air, reproduce, protect their seeds (offspring) in various ways, etc. Not less striking is the resemblance with the minerals. Animals, plants, and minerals have extension (length, width, height) are composed of parts, have weight, are impenetrable, possess elasticity, may combine with oxygen, grow (also the stone grows), etc. In short, if a genetic relationship (on account of such resemblances) embraces all animals, we must necessarily admit a like connection with the vegetable and mineral kingdom, and man's great-grand ancestor is not to be sought for amongst the apes of the old world, nor amongst the protozoa of the ocean, nor amongst the trees or grasses or mosses or moulds, yeast and bacteria, but must have been one of the earliest blocks of marble or gold or the like now damned to be the girdle, enclosing the internal fire of our abode and trodden upon by his ungrateful progeny; or perhaps, if you prefer, a meteor-block straying away from his blessed home (some cosmic nebula or comet) to pay a visit to our globe. Only free your mind from prejudice (*à la* Darwin) and you will joyfully admit your relation.

M—r.

ARE THE STARS INHABITED?

The Rev. Adolph Mueller, S. J., publishes in the current number of the *Stimmen aus Maria-Laach* (1900, 2. Heft) a scholarly paper on this highly interesting and much-mooted question. We reproduce his conclusion, which, we need hardly say to those who know the character of the famous German Jesuit review, is fortified by the strongest scientific arguments:

"Astronomical observation has not, to this day, furnished a single fact or proof to establish the theory that there exist on any one of the heavenly bodies living beings, particularly such humanly endowed and gifted with reason. Every sober astronomer will answer the question, 'Are there such beings up there?' by simply confessing: 'I do not know.' *Ignoramus!* and I may boldly add, at least so far as the next few decades are concerned: *et ignorabimus!* We shall not know it so soon."

On the *possibility* of the existence of living beings, especially men, on the stars, Father Mueller promises another article.

A. P.

EDUCATION.

PRIVATE VERSUS STATE SCHOOLS.

In an eloquent plea for private as opposed to State schools, a Centrist member of the Prussian Landtag, Mr. Glattfelt, in an eloquent speech in that body, which we find reproduced in the Cologne *Volkszeitung* of March 15th, called the attention of his colleagues to the fact that all great educators, from Pythagoras to Pestalozzi, Overberg, and Dom Bosco, conducted private schools of their own, where they excogitated improvements and tested new theories before delivering them to the world, and quoted an able German pedagog to the effect that "The private school is and will ever remain for rational pedagogy the best field for experiment."

Mr. Schmitz of Duesseldorf, also a member of the Center party, in the same debate, brought out the fact that in Berlin a number of royal ministers and other high government officials are having their daughters educated, not in the State academies, but in private institutions.

We know from our French exchanges that a similar condition of affairs obtains in France.

Such facts as these ought to lead us Americans, especially Catholics, to a fuller appreciation and more extensive use of the inestimable privilege we enjoy under the constitution of conducting free private and parochial schools, absolutely untrammeled by government influence or control.

ARTHUR PREUSS.

THE SECOND CONFERENCE OF CATHOLIC COLLEGES.

The second conference of Catholic colleges is called for the 18th and 19th of next month at St. James' School Hall, Chicago. The Rt. Rev. Msgr. Thomas J. Conaty, Rector of the Catholic University of America, will preside. A program of topics has been prepared, and the discussion of the various papers is open to members of the conference after their respective reading. The following is the authorised list of subjects and the names:

1. Uniformity of Conditions for Entrance to Freshman Class, Very Rev. Lawrence A. Delurey, O. S. A., president of Villanova College.

2. Relative Merits of Courses in Catholic and non-Catholic Colleges for A. B. degrees, Rev. Timothy Brosnahan, S. J., Woodstock College.

3. Elective System of Studies, Rev. James A. Burns, O. S. C., Notre Dame University.

4. Religious Instruction in College, Very Rev. Patrick S. McHale, C. M., president Niagara University.

5. Teaching of Modern Languages, Rev. John P. Carroll, D. D., president St. Joseph's College, Dubuque, Iowa.

6. Development of Character in Students, Rev. M. P. Dowling, S. J., president Creighton University, Omaha, Neb.

THE "SCHOOL CITY."

We learn from the *Post-Dispatch* (March 23rd) that the Gill system of self-government has been introduced in the public schools of Syracuse, N. Y. The school is organized into a "school city," with mayor, councilmen, and other city officers. Each room is represented in the council by two members. There is no distinction of sex. There is a city court which holds two sessions a week and passes upon all infractions of discipline and other offenses. Everything is left to the pupils.

The *Post-Dispatch* has the brazen audacity to recommend this as "a good example of right education," because "the sooner the child is taught to rely upon himself, apply his own judgment to questions of right and wrong....the more certainly will stability of character be assured." But whence are ABC-tyros to have a moral judgment? How are they to know what is right and what is wrong? Through their home training. But how much and what kind of a home training has the great majority of our public school children received???

C. D. U.

§ The *Catholic Transcript* (March 23rd) calls attention to the fact that "the Christian Brothers and the Brothers of the Christian Schools are not identical. The former are an Irish community, and, as far as we know, have no foundations outside of Ireland. The Brothers of the Christian Schools are a French foundation, and have many houses outside of that country, all of which are subject to the Paris motherhouse. The decree forbidding the Brothers who conduct colleges in this country to teach the classics does not bear upon the Irish community. These do not belong to the institute of De La Salle, and there is no clause in their constitution requiring them to eschew the silent tongues."

The School Brothers of Ireland, founded in 1802 by E. Rice in Waterford, after the model of the Blessed De la Salle's *Frères des écoles chrétiennes*, have houses in England, Australia, and India, according to Tyck, "*Notices hist. sur les congrégations et communautés réligieuses....du XIXme siècle*, Louvain, 1892, p. 228.

A. P.

§ It is a pleasure to report, on the authority of the Catholic *Tribune* of Dubuque, that both compulsory education bills before the Iowa legislature have been acted on adversely in committee and, in consequence, indefinitely postponed for the season.

RELIGIOUS WORLD.

....A score and a half of Protestant bishops and preachers have issued what looks suspiciously like an encyclical letter "to the people of the United States," wherein they propose the universal celebration of a "19th and 20th Centuries' National Religious Jubilee," "preceded by a year of prayer and preparation and national religious revival," "that all Christians may be bound together in love, peace, and co-operative efforts to evangelize the world and raise mankind to a life of righteousness." They recommend especially family prayer, mid-week prayer-meetings, Bible reading, and wide-spread study of missionary histories and biographies. Suitable celebrations are to be arranged in cities, towns, and villages. Mr. Abner L. Frazer, 1213 Nelson Ave., Cincinnati, requests correspondence and suggestions in furtherance of this movement. What are the Catholics of America, who can not consistently take part in such an inter-denominational religious movement, doing to fitly commemorate the beginning of the new century? We have heard of many plans in Europe, but none here.

....The *California Christian Advocate*, we note by way of the *Monitor* (March 24th)—dates the wane of Methodist faith from the inauguration by that denomination of theological colleges. While Methodism had no theological schools, it declares, the preservation of her doctrinal integrity was a comparatively simple and easy matter. The experience of Methodism in this respect is that of all the sects.

....The Cincinnati *Wahrheitsfreund* of March 28th announces the appointment of V. Rev. D. O'Donaghue, Vicar-General of Indianapolis, as titular Bishop of Pomario and coadjutor to Msgr. Chatard,—whether with the right of succession, it does not say.

....The N. Y. *Independent* gives the following succinct account of a Protestant heresy trial, which we have been following up in our German exchanges with much interest and amusement:—

For months German church circles have been on the *qui vive* as to the outcome of the famous heresy trial of Pastor Weingart, of Osnabrueck in Hanover. The interest does not center in the person of the accused, but in the principles involved. Weingart was accused of having practically denied the *vere resurrexit* of the creed, and the trial confirmed the charge, in so far as he denied the real bodily resurrection of Jesus, and taught a visionary theory after the manner of many theological professors at German universities. The case went from appeal to appeal, and in every instance the charges were sustained and the pastor removed from office. As a last resort, a monster petition, signed also by fully ninety per cent. of his immense congregation, appealed to the Emperor as the Summus Episcopus of the Protestant Church of Prussia, for a reinstatement, but here, too, they met with a refusal. The fact is then established that at least as far as the Church of Hanover is concerned, one who denies a fundamental doctrine of the confession can not hold a pulpit in the province. The excitement and even indignation of the liberals at this attitude of the higher and highest authorities can readily be imagined, and has reached national proportions throughout the empire. The next question naturally is, How about those theological professors who teach exactly the same theory and others like it for which the Osnabrueck pastor was condemned? Will the academic "freedom of learning" protect them in the long run? The matter is warmly discussed by political as well as religious journals and has practically become a *cause célèbre*.

....According to the Cologne *Volkszeitung* (No. 263) the Benedictines have now a station in the Holy Land, at Abu Gosh, between Jerusalem and Jaffa. Two Fathers from Subiaco Abbey have lately taken possession of the Church of St. Jeremiah and an old convent there, at the request of the Holy Father, who expects from the activity of the Benedictines, because of their similarity with the Oriental Basilians, a wholesome influence for the reunion of Christendom.—From the *Voce della Verità* (No. 58) we learn that the "*Dormition de la S. Vièrge*," recently presented to the Catholics of Germany by Emperor William, will also be put in charge of the Benedictine Fathers.

....The Paris Court of Appeals has sustained the judgment of the police court against the Assumptionist Fathers. The Fathers have decided to take the case before the highest tribunal of the land, the Cour de Cassation.

....An Associated Press despatch in Monday's *Globe-Democrat* informs us of the death, in England, of Dr. St. George Mivart. Coming so soon after his recent practical apostasy from the Church, this news is more than sad. We hope the misguided scientist had the grace of reconciliation with the faith before death took him off.

....For the second time the cable announces the appointment to the see of Columbus, of Rev. Dr. H. Moeller, Secretary and Chancellor of the Archdiocese of Cincinnati. We hope and believe it is true.

....The Boston *Republic* (March 31st) gives the following as the tern of the consultors and irremovable rectors of the Dubuque Archdiocese for the vacant see—Dignus: Rev. E. J. McLoughlin; dignior: Mt. Rev. J. J. Keane, Titular Archbishop of Damascus; dignissimus: Rev. P. J. Carroll, D. D., President of St. Joseph's College, Dubuque. We suppose this is only a guess, but it looks to be fairly accurate.

....We are able to confirm, on good authority, the report that a movement is on foot by the bishops of the Dubuque Province to divide that Archdiocese.

....The Philadelphia *Nord-Amerika* (March 31st) is in a position to state positively that the contemplated division of the Pennsylvania bishoprics and the erection of a new see at Altoona has been indefinitely postponed, in consequence of a petition of the Catholics of Schuylkill County, who asked the Holy See to leave them within the Archdiocese of Philadelphia, and other considerations which have not been made public.

....The international congress of the members of the Third Order of St. Francis, referred to in the circular printed in another column, will meet in Rome on May 25th, under the presidency of Cardinal Joseph Calasanzio Vives y Tuto, O. M. Cap.

EXCHANGE COMMENT

Mr. Griffin prints the following paragraph in his *Journal* for April:

"What a lot of babble there is about and against mixed marriages. What a lot of 'teachings of the Church' that are not really so is preached. Cardinal Gibbons journeying to a mixed marriage—and other prelates hired by the rich to do such—is a better example of the right method than all the sermons."

We are at a loss whether we should take this as a specimen of Griffinesque irony or to register it as a new outcrop of "Americanism." Our Philadelphia confrere is so enigmatical at times.

* * *

The San Francisco *Monitor* (March 24th) arises to remark that "nothing, we imagine, could be more distasteful to the Archbishop (Keane) himself, than this constant and gratuitous 'booming' at the hands of the officious scribblers."

From the way the *Western Watchman* has participated in "booming" Msgr. Keane for the see of Dubuque, it would seem that the association of his name with such important vacancies is not as distasteful to the Archbishop of Damascus as the *Monitor* "imagines."

Father Phelan now has the floor.

* * *

In a pathetic editorial in its issue of March 22nd, the *Midland Review* describes "some perils of Catholic journalism" — or rather Catholic *journalists*—in America. Speaking of Mr. Smith's resignation as editor of the Washington *Church News*, Mr. O'Malley declares it to be a matter of wonder how he succeeded in being retained in that position as long as he did—fourteen years. "Few editors of Catholic journals," he says, "experience such length of service on one publication," if we except those who, like Father Phelan and the editor of The Review, control their own journals.

The most potent cause of this instability, in Mr. O'Malley's opinion, is the prevalence of Uriah Heeps in the Catholic journalistic field. "Back of two-thirds of our Catholic editors stand persons scheming to obtain their places, no matter how capable the men already in charge. Usually these men have some sort of 'pull,' and sooner or later they climb into power by means of it. Frequently, too, an editor is asked to resign because his opinions do not suit everybody, or because he does not give news enough to suit John Jones, stories enough to suit Miss Samantha Squint, poetry enough to please Mr. Peter Periphrast. Jonadab Smuggs objects to the paper because it talks too much about Catholic matters; Ezekiel Smole writes in to say it is not Catholic enough. For all these reasons, although they do not agree with one another, Jones, Squint, Periphrast, Smole, and Smuggs do agree that the editor ought to be retired, and then—'Off with his head. So much for Buckingham!' Enter Mr. Heep."

If this sad and sorry state of affairs really exists over the country, as Mr. O'Malley asserts—and we have, unfortunately, no reason to doubt it—then it is indeed not to be wondered at that our journals are most of them so utterly insipid and backboneless, and that we can not succeed in building up a Catholic press of real influence and usefulness.

The only remedy is for Catholic editors with brain and brawn to establish journals of their own, as Mr. Thorne and a few of the rest of us have done.

Arthur Preuss.

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